Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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Prize Tale,

Written for the Evangelical Magazine & Advocate

THE FIRST AND LAST CHANGE:

FROM THE JOURNAL OF A TOURIST.

BY MISS EMELINE ROUNSEVILLE.

In the year 18—, bidding adieu to my native State, I set out for the village of C——, a small yet thriving town in one of the Western States. The weather was remarkably fine, and after a long, though prosperous and agreeable journey, I safely arrived at the place of destination. The inhabitants, although not overstocked with the deep-drawn treasures of science, or with knowledge "far-fetched and dear-bought," were, nevertheless, tolerably well informed, and proved to be friendly and hospitable, and what would generally be termed, of good moral character. One of the first, in point of influence, was Charles Medville. He was easy and affable in conversation, dignified in his deportment, and possessed of a good share of natural talent, considerably improved by education; but one thing was apparently lacking — the fixed and noble principle of *integrity within*. Shortly after I became acquainted with him, he married a young and artless, though amiable girl, residing a few miles distant from town. Her father had long opposed their union; but overcome at last by entreaty, rather than by argument, he reluctantly gave his consent. Scarcely a year had elapsed after their marriage, before it was rumored that Medville treated his wife with coldness and cruel neglect; and altho' his faults never fell from her tongue, yet her speaking eye too plainly told that the blasted bud of hope was withering at her heart!

Such was the state of affairs when our village was visited by a protracted meeting, which was attended by a most alarming excitement among the former quiet, but then termed, wicked and depraved inhabitants. The merchant forsook his counter — the smith his anvil — and even the bacchanalian for a while forgot his revel. The young, the gay, the fair, suspended their visits, while the aged deserted their long-kept firesides, and with tottering step measured the uneven way. Curiosity and solicitude were depicted on every countenance. For the first few days order and reason were somewhat regarded; but the officiating preachers, finding these irrelevant to their designs, dismissed all regularity, and with redoubled zeal poured forth the burning vials of the wrath of Jehovah and the endless curses of an incensed God, on unrepenting, hell-deserving sinners! Confusion dwelt in every face, and pallid fear filled every heart with terror and dismay. No gay or joyous smile was seen — no calm and soothing voice was heard — gloom and melancholy brooded around. The seats for the anxious were soon filled to overflowing; — and many, in the depths of imagined humility, and in the most excruciating agony, declared that they saw the burning pit of an endless hell continually opening before them, and a vengeful God, with uplifted hand, ready to plunge their guilty souls into the hottest flame! — Charles Medville was one of the number. His struggle seemed long and severe — all sought his conversion — all prayed with the utmost fervor for his salvation from such an awful, yet justly merited punishment. The hour of deliverance at last came — and the shout of "glory," "amen," and "praise ye the Lord," resounded from every quarter. None was apparently more happy, or possessed a brighter evidence of forgiveness, than Medville. He prayed, sung and exhorted, both long and loud, and with untiring zeal. His soul seemed to be completely absorbed in the contemplation of the danger he had escaped, while his heart was filled with the most ardent desire that others should come and enjoy the same.

Medville continued a most zealous advocate for the doctrine he had espoused. It was intimated by some that he drank almost too much of the "ardent," and had once or twice been none too honest in his dealings with a poor tenant;—but he was liberal to the parson, opposed heresy, wore a lengthened visage on Sundays, and was extremely solicitous for the salvation of souls. His wife was frequently congratulated on the happy change that her husband had experienced, but it was generally returned by some brief reply and a forced smile.

Three years had rolled away since this wonder-working change was effected, when a Mr. Montague, a wealthy merchant from the East, settled in the village. He was a person of the strictest probity and honor, endowed with the most benevolent and charitable disposition, well improved by education and refined by taste; but his religious tenets, happening to be rather too liberal for the times, rendered him somewhat obnoxious to many of the good people of the town. Medville, in particular, was continually haranguing him on the licentious tendency of his sentiments and solemnly warning him to beware of risking the salvation of his never dying soul on the sandy foundation of universal salvation; "for without repentance," said he, "we must perish forever."

Montague endeavored to convince him that he was in an error, and to reason together upon the Scriptures, but he disdained to contend with that "carnal weapon." But, although widely differing in sentiment, they agreed to be friends; and after some time, through the application of Medville, they entered into partnership in trade. They were successful in their employment, and seemed to place implicit confidence in each others honesty and integrity; every thing passing along quietly and smoothly.

Montague, receiving a call from a friend at a distance, on business of importance, was obliged to be from home several months, leaving affairs entirely at Melville's control in his absence. — He had scarcely been absent a month, when Medville, with dark and deep-laid intrigue, commenced collecting the debts due to the firm, and after converting all the property he possibly could into bank bills, pocketed them, and fled to parts unknown.

After settling his business, Montague returned; but what was his surprise on learning the base and perfidious act of his supposed friend! He soon found that there was but a small share of his property remaining. Collecting this together, he retired from the village and purchased a small farm, by which, with his industry and economy, he managed to maintain himself and family in an humble but respectable manner.

Several years after, while returning home from a visit to his aged parents, he put up at a public house for the night; but scarcely had he seated himself beside the cheerful fire, when a splendid coach drove up, and Charles Medville was announced. He immediately alighted, and likewise requested entertainment for the approaching night. The landlord very innocently introduced him into the room where Montague was seated. He entered with an easy, familiar air, but accidentally casting his eye on Montague, he gazed wildly for a moment, then with a flushed and falling countenance, turned scornfully away and walked to the opposite side of the room. Presently, seating himself by a table, he leaned his head upon his hand, and observed to the host that he was severely afflicted with the headache, and wished to retire at an early hour. He conversed but very little, treated Montague with coldness and contempt, and took leave long — long before the bell rang the hour of nine.

Soon after Medville left the room, a former acquaintance of Mr. Montague, residing at present in this neighborhood, entered and greeted him with the utmost cordiality. After some little ceremony, he said, "Montague, I have much to say but as our time is short, I will be brief. Charles Medville, that perfidious wretch who deprived you of your property, has heaped upon me every insult that can sting the heart of man. Besides cheating me out of my hard earned possessions, he has blasted my reputation by the pestilential breath of the foulest slander, and fixed a stain on my character which no mortal would bear. I will have satisfaction — I will be revenged — even if it cost me my last copper, and I had almost said my life! I ask one favor — your assistance. Be not too squeamish, friend Montague — do not deny me — but only name your sum."

A crimson glow mounted the cheek of Montague, while he gazed with a steadfast eye on the solicitor, and repeated in a firm and manly tone, "Never, never."

"Henry Montague," said he, with much warmth, "has not Medville, with the subtle art of a demon, reduced you to penury? And is it aught more than justice that he should suffer for his perfidy?" "It is just that he should suffer," returned Montague; "but shall we degrade ourselves by stooping to the meanness of revenge? Let us leave his punishment to a higher Power."

"Perhaps," said he, somewhat cooler, "I have spoken too warmly — but with your aid, I could obtain a handsome sum, which is no more than what is our due, and what a suit at law would give us." Montague was inflexible. In vain was argued its justness and the fortune they should obtain in their present need — in vain he held out the heavy purse of reward — all were rejected with a noble disdain. "I do not," said Montague, "despise wealth; it is a blessing when honestly obtained and properly used; — but when amassed by perfidy, cruelty, or revenge, it is the piercing shaft of the poisoned arrow to the bosom of peace. Medville demands our pity. His soul is like the troubled sea whose waters cast up mire and dirt. He exists where the gnawing worm dieth not and the fire is not quenched. Who can envy — who would aggravate the hell of such a mind! Although sickness has frequently visited me and mine, and a small pittance of this world's goods is our portion, yet our frugal meal and narrow cot have always been cheerfully shared with the hungry and the destitute; and often with extatic joy we have witnessed the grateful tear and the smiling eye of the needy and thankful soul around our social fireside. This, *this*, my friend, is pleasure far surpassing what the hard-hearted, sumptuous-faring epicure ever knew!"

Mr. Montague had the satisfaction of seeing his acquaintance engrossed with far different thoughts from those with which he found him; and mutually breathing a kind farewell, they parted in peace.

Montague arose at early dawn, and long before Medville made his appearance, was wending his way, with the fond anticipation that, ere another sun, he should once more greet "his home, sweet home." The road on either side was skirted by heavy woodland. Here was seen the towering elm, hovering the humbler beach; the lofty and majestic oak, vieing with the taller pine; while the chesnut and maple were intermingling their broad and luxuriant foliage, to make more dense the deep-wooded bower.

The day passed off almost unconsciously; and before our traveller was aware, the golden sun had retired behind the western hills, and the pale queen of night was wheeling her beautiful course through the deep blue vault of heaven. Montague seemed lost in the contemplation of the scene, when the rumbling of an approaching carriage burst upon his ear. He turned — it was Medville. He rushed by with the rapidity of the wind, and in a moment was out of sight. Scarcely had he disappeared, when the loud report of fire-arms reverberated through the forest. Alarmed at the shock, and anticipating the cause, Montague, putting spurs to his horse, hastened with the utmost speed to the scene of action. Two bold and lawless ruffians had issued from the thicket, one of whom was holding the horses of Medville by the reins, while the other was re-loading his pistol in haste, and with the most horrid execrations swearing revenge and instant death! The postillion laid senseless on the ground. So intent were they upon the diabolical deed, that Montague approached unobserved. The deadly aim was already taken by the dark assassin, when sudden as the electric flash, he dashed the fatal weapon from his hand. Luckily, at this instant, another carriage approached. — Struck with terror and affright, the murderous villians precipitately fled into the depth of the forest. The postillion being only stunned by a blow, had now recovered; but Medville, who had been severely wounded in the first part of the the affray, had fainted with the loss of blood. With kind and ready hand, Montague bound up the wound, and ordered the postillion to drive with all possible speed to the nearest house. A surgeon was immediately summoned to attend him, who, after examination, pronounced his wound severe, but not dangerous. — Medville, though very weak, was now restored to consciousness. "Why am I here?" asked he, hurriedly; "who has saved my life — where is my deliverer?" "This is he," answered the surgeon — "Mr. Henry Montague." Montague, who had not previously been noticed by him, stepped to his bedside and kindly offered him his hand. Medville raised his eyes and fastened them upon him, as if stupified with the most intense thought — then grasped his hand with a kind of frantic fervor: "Henry Montague," said he, "your goodness is too much for me!" He could add no more. Overcome by the sense of his own perfidy and cruel treatment to Montague, who had ever returned them only with kindness, and had now so generously saved his life at the imminent risk of his own, he turned aside his face and wept like a child! "Mr. Medville," returned Montague, in a soothing tone, "let me see you composed — let the past be forgotten, and may we think of each other, in future, only as friends." "Friends!" repeated Modville with emphasis, "thou more than friend — preserver of my life — messenger of Heaven! But how shall the name of Medville be coupled with that of Montague? Talk not of it — alas! I am unworthy — I have forfeited all claim! I cannot ask for pardon — I dare not hope forgiveness!" "I freely grant you both," replied Montague, dropping a tear of sympathy for his sufferings, "and again entreat you to be calm, and let past events sink into oblivion." "Never!" ejaculated Medville, "my conscience will ever ring in my ears, that I have acted the part of a demon — while your goodness, in vivid contrast, will remain engraven forever on the tablet of my heart!" "I have done nothing more," returned Montague, "than what was my duty. Is it not the command of the Friend of sinners, 'love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust'? — I have endeavored (although I feel that I have succeeded only in part) to obey this great command. The same good and all-wise Being has also said, 'though hand join in hand, the wicked shall not go unpunished — they shall be turned into hell, and all the nations that forget God.'" "True," answered Medville, with a heavy sigh, "unless they repent." "My friend," asked Montague calmly, "do you think that text is conditional?" "I have ever understood it so," replied Medville, thoughtfully, "but the declaration now seems to me positive: do you quote correctly?" Mr. Montague shewed him the passage. "Yes, it is so," said he, "but how then, do you understand it?" "By the word, hell, I think it implied that suffering, or condemnation which those ever feel, who love not God nor obey his commands. This corresponds with the declaration of the Psalmist, after he had suffered the penalty due to his crimes: — 'The pains of hell gat hold upon me — I found trouble and sorrow' — and 'thou hast delivered my soul from the lowest hell' — also with the words of the prophet, 'There is no peace to the wicked, saith my God.'"

Medville seemed to ponder — at length he replied, "I have ever believed that a day of repentance, even though at the last hour, would exculpate us from the punishment due to a life of crime; but those declarations tell me that I have been wofully mistaken, while dear-bought experience fully confirms the conviction of my error! I find that I have been thoughtless and inconsiderate; but now think that I shall, in future, search for myself and see if these things are so. In the mean time accept this," said he, holding out his purse, "as a small remuneration for your generous services." "No," returned Montague, "I shall not accept it — I am much obliged to you for your offer; but I seek no other reward besides an approving conscience." Medville, after some moments of deep reflection, thus continued: "I have lately purchased two beautiful farms in the county of B——, situated in what has so long been denominated the 'happy valley;' one of them is yours — do not refuse it — if on no other consideration, kindly accept it for my sake; and let me feel the assurance that I have returned what I once so basely took away." — After much persuasion, Mr. Montague at last consented to his proposal.

Mr. Montague, ever feeling and attentive, spared no pains in rendering Medville's situation agreeable and his mind cheerful and happy. He was now fast recovering, and being able to continue his journey, took a tender and affectionate leave of his highly-valued friend, after a mutual agreement to meet again at the "happy valley" in the space of a few weeks.

Suffice it to say, that ere a twelve-month had rolled away, they, with their families, removed to their new situation, where I shortly after had the happiness of visiting, and of finding them surrounded with plenty and the blessings of peace. Mr Medville, after some conversation on various subjects, thus addressed me. "You and I have long been acquainted with each other, and I presume you well recollect when that mysterious 'change' was wrought — I have since undergone *another* and *a far different one*. The first was accomplished by the threats of an angry God and the flames of an endless hell. I was humbled, because I expected that eternal vengeance and never-ending misery would be my portion, if I did not submit. I paid homage to a Being I feared, but could not love — my worship was similar to that of the Hindoos, when sacrificing to their evil gods to appease their wrath. It was fear that brought me to repentance, and when that subsided, I found myself the same as before. What misery should I have escaped, had I not placed faith in the mighty power of repentance to free me from *deserved* punishment! With a firm belief that this would clear me, what have I not done? But I see you are anxious," added he, "to know by what means the *last* change was effected, and likewise in what it consists. I date its commencement," he continued with much feeling, "from the time that Montague, like an angel commissioned by Heaven, preserved my life! I felt that I was still an object of God's love and tender mercy, although I was the most undeserving mortal on earth! I was not then confirmed in the belief that 'God is love' — but I had had a foretaste, and I stopped not there. I searched the book of nature and revelation, and found them to correspond in teaching the loving kindness of an all-wise God. I am now fully convinced, that 'he that doeth wrong shall receive for the wrong that he hath done,' and that no tears of bitter repentance will prevent due punishment from falling on the guilty soul. But this punishment I view as designed for good, for the Lord loveth whomsoever he chasteneth, and doth not willingly afflict or grieve the children of men; but for their profit.— With this view of punishment, I can cheerfully submit to the dispensations of Providence, and look up to my God as a kind and indulgent Parent, seeking only the good of his children. This is the Being whom I now serve, not with a slavish dread, but with that perfect love which casteth out fear. I now rejoice with joy unspeakable and full of glory, in believing that, in the dispensation of the fullness of times, all shall be gathered together in Christ. Soul-cheering faith! This, and this only, can satisfy the desires of the immortal soul! — This can teach us how to live and how to die!"

He ceased — but the glowing expression of his animated countenance bespoke a peace within that passeth all understanding.

Soon after this, I took a journey to the South, where, from a variety of circumstances, I remained many years. But being anxious to visit my native country once more, I set out for that purpose; and, far from forgetting my old friends, I designed to make the "happy valley" in my way. I reached the house of Mr. Medville about sunset, and after rapping several times, the door was at last opened. I entered, and soon met my old acquaintance — but where? — He was on his death-bed! With an eye beaming with joy and love, he extended to me his cold, pale hand, and softly said, "My friend, you are come in time — I am now going home. But no gloomy fears of an endless hell are before me — for the Scriptures declare that death and hell shall be destroyed, transgression have an end, and that every tongue shall swear that in the Lord they have righteousness and strength. This faith, and a corresponding practice, will make us truly happy in life, and fearless in death!" He pansed a few moments for respiration, then continued, "I entreat you, with my latest breath, to always bear in mind and faithfully teach, that no repentance, however deep, will avert the punishment due to crime! O teach, likewise, that *God is love*, and that his chastisements are intended for good!" He sunk back upon the pillow and closed his eyes, exhausted with the mighty effort. At first we thought that all was over — and soon perceived that the feeble taper of existence was fluttering its last. He raised his eyes to heaven and faintly articulated, "O Lord, although unworthy to be called thy servant, let me, I pray thee, depart in peace, for mine eyes have seen thy salvation!" — then closed them — forever!

I hastened from the scene, and found the neighborhood in tears. The poor spake of his kindness and liberality — the rich, of his justice and integrity — every tongue dwelt on his virtues and resounded his praise. "He has been," said they, "an affectionate husband, a kind and indulgent parent, a reliever of the oppressed, a true philanthropist, with a heart warmed with benevolence to man, and a pattern of piety, with a soul overflowing with gratitude to the great Author of good, and the Father of mercies."

Who are the most likely to be injured by infidelity? The infidel himself to be sure; by the loss of his sense of duty, his hope in affliction, his cheerfulness of heart; and by being robbed of his reverence for God and his respect for men, which must destroy him as a social being. Next to him, is most exposed, the man who has an unbelieving wife, sons, daughters, clerks, apprentices and servants, who deem it no wrong to deceive him, provided they are not detected; and think it no crime to neglect his business or filch his property, so that they do not expose themselves.

Under all circumstances, there is but one honest course; and that is to do right, and trust the consequences to Divine Providence. "Duties are ours; events are God's." Policy with all her cunning, can devise no rule so safe, salutary, and effective, as this simple maxim. — MRS. CHILDS.

CHRISTIAN INTELLIGENCER.

— "And truth diffuse her radiance from the Press."

GARDINER, MAY 1, 1835.

MAINE WESLEYAN JOURNAL.

We regret exceedingly, to have got into a controversy with the Wesleyan Journal, on a subject so personal as the one in which we are now engaged must necessarily be. These criminations and recriminations are always disagreeable to us, and can seldom be of service to the public. Moreover the spirit which they engender is calculated to do essential injury to the general cause of "peace and good fellowship." Our readers all know that this was no controversy of our own seeking. It was begun by the Wesleyan Journal, by a rude, gross and personal attack, altogether unprovoked, upon us not only as an editor but in the character of a preacher of the Gospel and one of the Chaplains of the Maine Legislature. In truth, we never had any doubt, that the charge brought against the individual implicated was intended for us. There was evidence enough of this in the article, though no name was called. Under such circumstances we called most respectfully on the Journal to be more definite and furnish the proof of its charge. Week after week passed away without any notice whatever of our request, till we were obliged to conclude that it was not the intention of the writer to notice our request. At length we felt it our duty to administer a lesson of merited rebuke. This finally called forth a notice, written in a pretty good spirit, by some one professing to be the writer of the accusation, but whose profession seems now acknowledged to be false, promising that the subject should be investigated and full justice done to the subject. The last Journal brought us what we suppose was intended to be a fulfillment of this promise, in the shape of a long and highly virulent article over the editorial signature of "G." We have not been more surprised at the complexion of any article these many days, than at the appearance of this — chiefly so on account of the very censurable — not to say the malicious, spirit in which it appears to be written, and of that determination which the writer evinces to equivocate and calumniate for the sake, not of doing justice, but of doing greater injustice than before. Really the character of the article might place it below all respect or attention. But we suppose it becomes us to notice it. It is enough for us to remark upon the writer's proof, and his charges of falsehood, of which, after having inflicted the injury, he is still disposed to be so lavish.

It is well to bear in mind the original statement. It was as follows:

"Many suppose that prayer is unnecessary — useless. And the reason laid down for the supposition is, that God is *unchangable*, and therefore cannot hear if he would; and if not unchangable, so wise and attentive to his creatures, without their solicitations, as to do all for them that they need. Hence, it has been gravely argued that Chaplains are unnecessary for Legislative bodies — for ships of war, or for the army, and by parity of reason that *prayer* was unnecessary on any occasion. This doctrine, not long since was publicly promulgated in some of our newspapers, — and that too, by a professesd clergyman! But the gentleman has seen the error of his ways, as he is now *taking his turn* in the discharge of those very duties to our Legislature."

Wes. Journal, Feb. 12, 1835.

We wish the reader to mark the full force of the above language. "Many suppose that prayer [all prayer] is useless." The argument for this supposition, professedly as advanced by such persons, is then stated. "Hence" — that is upon this supposition, and on the authority of the aforesaid argument — that "prayer is unnecessary — useless" — "it has been gravely argued that Chaplains are unnecessary for Legislative bodies, for ships of war or for the army, and, by parity of reason" — it has been gravely argued (to supply the words necessarily to be understood by the introduction of the conjunction, *and*,) that *prayer was unnecessary on any occasion. This* doctrine [viz. that "prayer is unnecessary—useless" — "on any occasion"] *this doctrine* not long since was publicly promulgated in some of our newspapers," [viz. the Christian Intelligencer,] and that too by a professed clergyman" — viz. William A. Drew. So said, and so says "G." who writes as an editor of the Maine Wesleyan Journal.

This is the accusation thus made plain and laid directly at our door. Well, what does the Journal do now? Does he show a disposition to retrace his error? No — he is determined not to do this — he avers that his statement was true, every word of it. And does he offer any *proof* in support of his charge? Not a line — not a word — nothing but his own declaration that "not long since," to wit, between five and six years ago, "in 1830 at the commencement of the session of the Legislature, it was publicly promulgated in the Intelligencer that prayer was unnecessary in our Legislature." He states this as a fact "very deliberately and very coolly." He cannot command a file of our paper, but he "recollects very distinctly the fact, and if the Editor will turn to that volume, he will without doubt find the very article." We *have* turned to it — but more of this anon. And this is the way the Journal sustains its charge — is it? The Editor of the Intelligencer has publicly promulgated the doctrine that prayer on any occasion is useless, *because* five or six years ago he said he thought Chaplains were unnecessary in the Legislature? We can conceive very well how people who are neither "Pantheists, Deists, or Universalists," nay even Christians, such as Methodists, Baptists, Freewill Baptists, &c. (we have *known* some such amongst all these sects,) might innocently question the employment of Chaplains in a Legislature, and yet *not* hold that all prayer is unnecessary and useless on any occasion; for be it remembered, *this* was the extent of the charge and *this* is the charge on account of which we complained and the proof of which we have again and again demanded. If the Journal has no *other* evidence of its charge to offer, than its statement that we had questioned the expediency of employing Chaplains in the Legislature, will not every one say it becomes him to abandon his object and recall his false accusation? His proof, admitting it to be all which he expects, is just no proof at all.

But *it is not a fact*, that at the commencement of the Legislature in 1830, nor at any other time, the Editor of this paper "publicly promulgated the doctrine" that "prayer was unnecessary in our Legislature." The Journal is confident we did such a thing, and this confidence it offers its readers as proof of all it has said against us. But we can tell "G." that he is grossly and totally mistaken. He is unsafe in appealing to notes not before his eyes. He may "recollect" as much as he pleases; but he recollects what is false, and never was true, if he recollects any such thing. We have a file of the paper, and we aver "deliberately and coolly," that no such doctrine was *ever* promulgated in our columns! If he is not satisfied with our word, we hold a file of our papers from 1827 to 1835 subject to his order — and for his personal examination. Or if he will name any one of his friends in our vicinity, we will place it in his hands for his examination. We repeat — the declaration of the Journal whereby it rests its whole proof against us, is a total mistake — really, it is false. Will he do us justice? Or persist in his unchristian course? We know very well *what* article he alludes to. It is a short passing paragraph of about a dozen lines in our paper of January 29, 1830, which after announcing the election of Stephen Lovel as Chaplain to our Senate, wherefore we thought the Senate had not consulted its dignity, for we had a meagre respect for *the changeling chosen*, we mentioned rather a comical remark of the celebrated Rev. John Leland of Cheshire, Mass., a Baptist clergyman, in the course of a then recent Letter to Hon. R. M. Johnson, whereupon *he* (not we,) expressed his doubts of the Constitutionality of appointing Chaplains to Congress and paying them out of the people's money. He thought the members as individuals should "foot the bills." This was the doctrine of a *Baptist Clergyman* — not of a "Pantheist, a Deist, or a Universalist." And the same doctrine we have heard publicly maintained in our Senate by Elder Knowlton, a Freewill Baptist Clergyman, and a Senator from Waldo — also from others. Is *this* proof that Mr. Leland, Mr. Knowlton, &c. &c. hold that all prayer is useless — nay, even, that prayer is useless in the Legislature? So then, no body can believe prayer "on any occasion" is useful, unless they hold that members of the Legislature as individuals ought *not* to pay the Chaplain, and that it is strictly constitutional to pay them out of the State Treasury. Verily, the Journal has crawled into a very small hole at last. Its proof — PROOF — how clear! how conclusive! how overwhelmning!

Now be it known, that *we* never argued even *this* doctrine. We did once, it is true, for the sake of illustrating a remark made at the expense of a clergyman for whom we could not have much respect, as we happened to know him, somewhat humorously *mention* what Rev. Mr. Leland had said in his letter to Mr. Johnson — and this was all. And this is "G." 's *proof* that we had maintained that all prayer, not in Legislatures only, but in the Navy, the army — nay "*on any occasion* — is *unnecessary and useless!* We wish the Journal would be just, if not as a Christian, at least as *a man*.

With regard to what the Journal says about Mr. Whittemore, and other Universalists whether at Conventions or at home, gross as it intends the slander to be upon them, we shall let it all pass as unworthy of notice. It is all foreign to the subject. The question between us is, did *we* ever promulgate the doctrine charged upon us? We say we never did. The Journal has no proof of the fact. Even its *recollection* is false. It ought, if it retains any pretentions to candor, to acknowledge its fault and do us justice.

Moreover we care but very little about what he is pleased to say concerning the "*christian* part of the community" being "against our paper." It may be a question *which is* the christian part of the community. If it is that part which, whilst it makes great pretentions to piety, is found to bear false witness against its neighbor, and then refuse to do an act of honest justice when notified of the wrong, we always *expect* to have that part against us, as we hope ever to be against all wickedness, moral, as well as spiritual.

In conclusion, "G." as if conscious that he had the charge of falsehood indellibly fixed upon him, seeks for company in disgrace, by endeavoring to make it appear that *we* have stated what is not true in four particulars.

"1. He has charged us with 'a deliberate falsehood,' which we have shown to have no foundation. This is the first."

Have shown? Indeed! Have shown? How, — when? *We* have shown that you have *not* shown any such thing; your proof which you allege to have been in our paper in 1830 *is not there*. Here is another "falsehood," added to your former; and when you say our charge of falsehood against you is itself a falsehood, you certainly declare what is *not true*.

"2. He has *denied* the sentiment with which we have charged him, by saying that '*there was no truth whatever in the statement which we deliberately made*.' And yet this same sentiment he has publicly avowed. This is the second."

A mistake. We *never* "publicly avowed" the sentiment. So you are out again here neighbor. You only get yourself deeper into *real* "falsehoods," by every attempt to fix the charge on us.

3. The Journal "*doubts*" whether any Methodist ever censured him for the course he has taken, and this he sets down, on such authority, as our *third* falsehood. If all the *doubts* of "G." are evidence of our falsehood, *doubtless* we shall be in fault at all points of compass. What we said was true — his doubts to the contrary notwithstanding.

4. He does not believe we have his name, and this he throws on to the heap as his last charge of "falsehood." Well, it may be we were misinformed. We relied upon information given us by a Methodist. Possibly he did not know or intentionally misinformed us. If so, we throw the Journal's charge over our back and lay it at the door of our Methodist informant. Indeed, we suspect no one can know who "G." is. It appears he is not the person he says he is himself. A fortnight ago in an article without a signature, he professed to be the original "G." but in the last Journal "G." frankly admits that "he is the author of no article in this controversy that *has not his signature*." At this rate the several editors of the Journal will have enough to do to charge *each other* with "falsehood," without going abroad for subjects.

In conclusion, we are not confident that we know who "G." is. Possibly we were misinformed. As long as he keeps himself in the dark, we must treat him as a lover of darkness. He professes to be an acquaintance of ours; it may be so — we wish to treat our acquaintances well — even better than some of them deserve. But whoever he is, he owes us an act of justice, and we shall never look upon him either as a christian or a gentleman, till he comes honorably out in the Journal, confesses his error, laments the injury he has inflicted as the original accuser, and, by the spirit of his article, furnishes satisfactory evidence of his disposition to treat us with common justice and courtesy hereafter. Shall we look for any thing of this kind?

NORTH YARMOUTH, ME.

The editor of the Pilot, Br. Rayner, furnishes an account of his visit to North Yarmouth on Sunday the 12th ult., when he brake the spiritual bread of life to the people. The Society, which is a new one, has a convenient chapel, recently finished, which on that occasion was well filled with hearers. We admire the prudence of these brethren. They are determined not to go beyond their means, but to move steadily according to their ability. Br. R. expresses his belief that ere long it will be able to sustain preaching regularly every Sabbath. In conclusion, he illustrates his remarks so pertinently by appropriate quotations of Scripture, that we are disposed to copy the following: —

"North Yarmouth has been thought to be about the *last* place in which Universalism or the doctrine of free, impartial grace could ever enter, or make a favorable impression. It was — to use a Scripture figure — "the seat of the beast, and his kingdom was full of darkness. But a *phial* has been *poured out* upon it;" not a phial of *wrath*, but of sweet *gospel incense*. And although there are "voices, and thunders, and lightnings, and a great earthquake," (see Rev. 16.) yet the spiritual atmosphere of the place is being purified; for lo, a loud voice is heard saying — "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down" — and the prophetic voice declares — "They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12."

EXPOSITION OF MATT. XI: 22 — 24.

[A gentleman in Vassalboro' has sent us a communication requesting our views of Matt. xi. 22. Some five years ago, we conformed to the same request of another correspondent, by publishing an explanation in the Intelligencer. As it is some time since that article was published, and our friend in V., and others, may not be able to command it on the old files — to save writing it again, we copy what we then said, below. Time and further reflection have confirmed us in this view of the passage.]

"It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Matthew xi: 22 — 24.

We take the meaning of this language to be, that, considering the greater opportunities for repentance which Chorazin, Bethsaida and Capernaum had enjoyed above those of Tyre, Sidon and Sodom, when their judgments come upon them they should be found less tolerable or more severe than were those of the latter named cities. This is the only intelligible exegisis of the passage; and it is supported by some of the best critics on the subject. The difficulty in the passages, as we find them worded in our common translations, is, that the judgment of Tyre, Sidon and Sodom are spoken of as yet future — "it *shall* be more tolerable for those cities" (cities which then no longer existed) or "that land" (a land that had long since become desolate by the "judgment" which came upon it,) than for Chorazin, &c. But it is most rational to conclude that the language so far as it related to any thing future, related to what should be found to be the fact after the destruction of Chorazin, &c., comparing the judgments which these cities will then have suffered with those by which Tyre, &c. were destroyed, — i. e. the judgment of Capernaum, Chorazin, &c. shall be found to be less tolerable than was that of Tyre, Sodom, &c.

That this is the most rational interpretation of the passage appears from several facts. First, because the judgment by which Sodom and Gomorrah were destroyed took place 2107 years before the commencement of the Christian era. It is not rational to suppose that our Lord meant to teach that those cities are to suffer a future judgment, because he carefully speaks of them as places in the earth and of their judgment as taking place in the earth. "It shall be more tolerable for Tyre and Sidon" (as cities — but these *cities* cannot exist in the future world) and "for the *land* of Sodom," (the land of Sodom, which was to have been the scene of the judgment to which he refers, was certainly in this world.) The "day of judgment," too, of which he speaks in relation to the impending destruction of the then existing cities of Capernaum, &c. was to take place, so far as they were concerned, while they remained as cities — in the earth. The day of these cities' judgment, to which our Lord alluded, took place not many years after his crucifixion, during the wars between the Jews and Romans, when those cities *were* literally, and in a manner far less tolerable than was the destruction of Sodom, &c., utterly destroyed — so that no traces are now to be found of either Bethsaida, Chorazin or Capernaum. Had our Lord not meant *these* judgments, by the language which he employed, it would seem a very singular circumstance that these judgments did, nevertheless, actually take place, and a still more singular and unaccountable one, that, knowing, as he must have known, that these cities *were* to be visited by a destructive judgment, after the example of Tyre and Sidon, he should have had no reference to *it*, but rather to a judgment in the future world, not yet arrived, at which cities, as cities, cannot appear or be judged. Is it reasonable — is it possible, to conclude that our Lord, if he had meant that the "judgment" of which he spoke was to take place in eternity, would have neglected to have expressed this fact intelligibly? much less would he have paralleled the judgment of Capernaum, &c., as cities, with the temporal judgments of Sodom, which took place two thousand years before?

It is true, he declared that Capernaum should be "brought down to hell;" but in the same breath he had said that, at the time he spoke, she was "exalted unto heaven;" and if the "heaven" into which she was exalted was in this world, it is easy to conceive how the "hell" she was to be bro't down to might also be in this world. Indeed it is less difficult to conceive of this, than it would be to reconcile the idea that those who are in "heaven," in the future world, may be driven therefrom and plunged into hell, with the general and correct opinion that the inhabitants of heaven will enjoy an endless rest and glory.

One more remark may not be improper. Our Lord says, that if the mighty works which had been done in Capernaum, had been done in Sodom, *it would have remained until this day*. We leave it to those who contend that Jesus did not speak of Sodom, &c. in reference to their "day of judgment," as cities, but as the *people* of these cities, to answer how, in all probability, if it had not been for the storm of fire and brimstone *they* would have remained as individuals in the earth for over two thousand years — till the time when he uttered the passages at the head of this article? His language implies that *that* or those on which or whom the "judgment" was to come *did not remain*.— This is true as it applies to those cities; but do not the people who were destroyed at that time, "remain" in existence — if the reader will have it so — in the future world waiting for "the day of judgment?" The truth is, the judgments of which he spoke, were to be upon *cities*, in the earth; they *did* come upon all these cities and they no longer remain, The sufferings of Chorazin, Bethsaida and Capernaum were vastly more severe — much less tolerable — than those endured by the cities of Sodom and Gomorrah. And this is all that is meant in the passages.

That we are not alone in our views of these texts, will appear from the following extracts, which we make from Dr. Adam Clarke's Commentaries.

"*Shall be brought down to hell.* — Perhaps not meaning here the place of torment, but rather a state of desolation. The original word is *hades*. Here it means a state of the utmost wo, and ruin, and desolation, to which these impenitent *cities* should be *reduced*. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida, Chorazin or Capernaum*. See Bp. PEARCE.

"*Day of Judgment.*—The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24, and "the day of judgment" to *Chorazin, Bethsaida* and *Capernaum*, was the time in which they were destroyed by the *Romans*, ver. 23."

A FRIENDLY INQUIRY.

As the Maine Temperance Herald, — a paper published under the authority, and by the patronage, of the State Society, which stands pledged by its very first act "carefully to avoid every thing having even the appearance of sectarism,"—is disposed to employ language favorable to one of the most objectionable tenets of orthodoxy and to quote Scripture (by halves) in support of such a tenet, we think it but fair and friendly to ask its editor what he understands, and what he thinks should be understood, by the phrase *kingdom of God*, in 1 Cor. vi. 10? The text enumerates several characters, plainly intimating that they existed among the members of the Corinthian church, such as covetous, *drunkards*, extortioners, &c., and says they shall not inherit the kingdom of God. And yet it immediately adds — "and such were some of you." What then, having been such, is it a fact that they shall be miserable to all eternity? We take it that no man shall inherit the kingdom, reign or government of God *as long* as he remains a *drunkard*, a fornicator, an idolater, an extortioner, &c., and that this is the meaning of the passage; but is there any evidence that men will get drunk, commit fornication, adultery, &c. in the immortal state? Before our good orthodox friends quote passages of Scripture in support of their distinguishing doctrines, especially when writing in order to preserve union amongst the friends of Temperance, they would do well to reflect maturely upon those passages and examine the entire subject carefully. For ourselves, we believe there are evils resulting from intemperance, sufficiently appaling in the present world, without leaping from doubtful interpretations of Scripture into the future world. — When God shall make an end of sin and finish transgression, when he shall reconcile all things unto himself, we take it there will no longer be drunkards or any other bad characters in existence — for the reason that those characters, like the enemies of a certain king, will be destroyed by being made friends.

SIX MONTHS IN A CONVENT.

Who has not heard of, and read, this book? We acknowledge our obligations to Mr. Griffin of Brunswick for a copy, which we have perused with interest. Miss Reed appears to relate an artless, unvarnished tale, which, if true ought to operate to the disadvantage of Convents and indeed of the Catholic religion in general. Miss Moffat, the female who has charge of the nuns, and who is styled the "Lady Superior," has published a reply to Miss Reed's book, which we have not seen. It is but fair to hear both sides, before an opinion is expressed of the merits of this or any other controversy.

A PREACHER WANTED.

We have received a communication from Norridgwock, signed by Amos Townsend and E. E. Russell, a Committee appointed by the Universalists of that town, requesting our aid in procuring an acceptable preacher to labor with them in word and doctrine one fourth part of the time the ensuing year. Sufficient funds are already raised to compensate a preacher that portion of the time, and when that is expended it is

not doubted an equal sum will be procured to continue the employment. Brs. Stetson and McFarland are mentioned as preachers who would be acceptable to them — "or any other gentleman of good talents." It is not in our power now to refer them directly to any one who is at liberty to accept this call, and publish this notice in order that our ministering brethren may hear of this field of labor, and communicate with us accordingly.

A PATRIARCH GONE.

For some years past we have read with high interest, in the Indiana Sentinel, the articles in defence of truth from the pen of William O. Bowler, who wrote over the signature of "A Voice from the wilderness" and "Backwoodsman." There was a merit in his articles quite above the common standard of newspaper articles. This able and worthy man entered into his rest on the 8th of Feb. last, at the advanced age of 79 years. In the latter part of his life he became a zealous advocate for the doctrine of Universal Salvation, and sometimes preached in defence of that glorious theme. We believe Mr. Bowler originated in New England and was once a citizen of this State. This we have inferred from certain incidents mentioned in some of his articles.

[For the Christian Intelligencer.]

Levant, April 22, 1835.

Professor Pond — Bangor :

DEAR SIR : — We can make no apology for thus addressing you, except, that we were accused of a want of candor, on Sunday last, if we did not immediately yield to the "scripture testimony" you advanced to establish the idea of a "final general judgment." Your text was Acts xvii : 31. "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained"

It was surprising to such as looked for something more than *assertion*, to hear you proceed in the course, that has ever been pursued since this idea was rejected by a portion of the christian community, regardless of the arguments and objections, which they have advanced. It was gratifying to them, also, because, if any thing could establish them firmer in the *belief* that there *is not to be a day of general judgment at the end of time*, your discourse has accomplished it. Yes, friend P., we consider you as able to *prove*, by *conclusive argument*, that such a day is revealed in the word of God, as any other man. But how you succeed we shall see.

In making your prefatory remarks, you advance the often quoted text — "It is appointed unto men once to die, and after death the judgment." This, it seems, was to prepare the minds of your hearers for the unanswerable ! Whether you intended this to be understood as scripture language or not (for it is not in the Bible) we do not pretend to say.

The scenes of the "great drama" are then presented ! The universe is to be destroyed by fire ! In a moment, in the twinkling of an eye, the dead are to be raised and the living changed ! — and in the language of the Poet Young —

"That day on which the Almighty on high
From all eternity hath fixed his eye —
Whether his right hand favored or annoyed,
Continued, altered, threatened or destroy'd ;
That point of time for which the world was built,
For which the Savior's blood itself was spilt —
The *awful* moment has arrived !"

The "vast congregation of mankind" is assembled before the righteous judge whom God hath ordained, while the saints are pointed 'aloft,' where their "seats of bliss their *pomp* display," and the sinners are pointed to 'horrors *beneath*,' where

"——— darkness in darkness, Hell
Of Hell, and *torment* behind *torments* dwell ;
Where shrieks the roaring flame, the rattling chain,
And all the *dreadful eloquence of pain* !"

In the "final separation" the righteous are escorted by "hosts of Angels" to heaven's felicity ; and the wicked accompanied by "ten thousand devils" descend to "unending wo !" where

"A furnace formidable, deep and wide,
O'er-boils with a mad sulphurious tide ;
Expands its jaws, most dreadful to survey,
And roars outrageous for its destined prey."

You proceed to maintain this awful idea, after informing your audience that "It is appointed unto men once to die, &c. by quoting 2 Peter iii : 7 — 10. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."

Mr. Pond, was it with the intention of deceiving your hearers that you thus mutilated scripture ? Who in the world can understand a sentence, if the most important part is left out ? Or, how can scripture language be understood, when that, without which it is impossible to have a correct idea of its import, is left unnoticed ? Why, the fact is, you wished to convey the idea that the world is to be dissolved by fire, at the momentous period of universal judgment ! And had you quoted the preceding context, the idea would have been forever annihilated from the minds of those who were not already 'swallowed up in the faith.' What could we understand by "the heavens and earth which are now ?" — which presupposes that other heavens and earth had existed before them. And what could we understand to be meant by "*the same word?*" — what word was it ? Notice 5th and 6th verses. "For this they willingly are ignorant of, that *by the word of God* the heavens were of old, and the earth standing out of water and in the water — whereby the world that *then* was *perished*." Please inform us what heavens and earth *perished* in the flood ? What heavens and earth, which the apostle then said "are now," were "reserved unto fire ?" And what new heavens and new earth (ver. 13,) they were expecting? Please answer these questions, before you again accuse us of being determined to resist all argument however convicting.

To prove that the dead will be raised and the living changed, you quoted 1 Cor. xv: 51, 52. "Behold I show you a mystery — we shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye at the last trump." Why did you not proceed to show the glorious result of this 'mystery' revealed, by continuing your quotation ? Read : "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.— So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" Let us quote the writing and have the whole before us. — Isa. xxv : 8. "He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth ; for the Lord hath spoken it."— "O death where is thy sting ? O Hades where is thy victory ?"

To prove the judgment and separation, you quote Rev. xx: 11, 12, "And I saw a great white throne and him that sat upon it, from whose face the earth and heavens fled away ; and there was found no place for them. And I saw the dead, small and great stand before God ; and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works." And occasionally a passage from the 25th of Matt. Admitting the application of these passages to be correct, we ask how is every man rewarded according to his works ? "For we must all stand before the judgment seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, *whether it be good or bad*." 2 Cor. v: 10. How do the righteous on the right hand, to whom the King shall say "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," receive for their "*bad deeds*," if this is receiving them to unending happiness ? How do the wicked on the left hand, to whom he shall say, "depart from me ye cursed into everlasting fire prepared for the devil and his angels," receive for their "good deeds," if this is condemning them to interminable misery ? And, finally, permit us to ask, by what authority you take language, speaking of the reservation of figurative heavens and earth unto fire, from one part of scripture, and apply it to the dissolution of the material universe — a resurrection of the dead and change of the living from another part, and a judgment of some nation, from another part, and apply it to the judgment of all mankind — unite them, and thus make out what you term a final general judgment, when the universe is wrapt in flame — the dead raised — the living changed — all judged, and an eternal separation takes place between the righteous and wicked children of God ? You are aware that this is never the case in Holy Writ.

And now if we are in an error, please advance your *convincing arguments*. We are open to conviction ; for we are conscious that truth, and truth alone, can be of benefit to man. Yours, &c. C. S. H.

NEWS DEPARTMENT.

— "And catch the manners living as they rise." —

GARDINER, MAY 1, 1835.

PRISONERS ESCAPED. — By a handbill issued by the Jailor of this County, we learn that on the night of Saturday last two prisoners, who were tried and sentenced to the State's Prison last week, by some means or other—not without help it is thought—broke jail and escaped. Their names are James N. Smith 40 years old and Stephen Dutton aged 25. A reward of $25 is offered for the apprehension of Smith and $10 for the apprehension of Dutton.

The prospect is of a great business on this river the coming season. Indeed the whole State of Maine appears to be increasing in business and population beyond precedent. The rage for speculation — by which many have made large fortunes — extends far and wide. The people in the more western New England States and New York, seem just to have found out something of the immense resources of Maine — resources which in a short time must make this a very great and important State in the American Union.

There is a rumor that the French Chambers of Deputies have dissolved without making the appropriation for the payment of the American Claim. This may be true, but it appears to us very improbable.

An Entomological Bore ! — Make it a rule of life — lay it down as a principle to shun the acquaintance of entomologists, a man of catterpillars, fleas and earwigs — one whose heart is set upon midges, and to whom a cricket is the noblest animal in creation. What disgusts every body else constitutes this individuals supreme happiness ; — all that crawls, creeps, buzzes, or stings, throws him into rapture. His sympathies are with reptiles of all the kingdoms of the earth ; he cares for the insect kingdom alone. Of the animals of the earth, knows the whole dynasty; the chronicles of a wasp's nest are far better known to him than the history of England ; he views the progress of the Reform Bill with the most complete indifference, but not the slightest mutation in the social policy of a bee-hive ever happened without his privity. Was there to be an ant-hill revolution, he would be a very great man. Of all the creations of the six days, the only one he admires is that of the creeping things. Had he lived in Egypt during the plague of lice and frogs, he would have thought it elysium. He is a fellow who would turn from Cleopatre to her asp; and prefer a mosquito or a grasshopper to all the beauties that ever bewitched mankind. He would give the two eyes of Venus for the tail of a glow-worm, and all the roses in Paphos for a canker in one of the buds. — *Eng. paper.*

RAIL ROADS. — The proposed N. York and Erie Rail Road is to extend over a distance of 483 miles, and for more than 400 miles pursues the course of streams. A writer in the New York American makes a statement showing the difference of cost in constituting Rail Roads along the course of streams, and those which cross them transversely. The Mohawk and Hudson road which does not follow the streams, cost more than $40.000 per mile. The Utica and Schenectady road, which follows the valley of the Mohawk, has been put under contract for less than $12,000 per mile. A portion of the Ohio and Baltimore road, which crosses the valleys transversely, has cost more than $40,000 per mile, while $15,000 per mile is the cost along the course of the Patapsco valley. The graduation of the New York and Erie Road is estimated at $5,626 per mile, — the Utica and Schenectady road at $5,728 per mile.

It is estimated that the superstructure of a single track of the New York and Erie Rail Road on the most durable plan, will not exceed $5,500 per mile, and the graduation $5,626. Add for engineering and other contingencies $1,374 per mile — making the entire cost $12,500 : — or for the whole distance of 483 miles the cost will be something more than five and a half millions of dollars.

The writer in the American states that the road will be profitable to the Stockholders as soon as one section of 115 miles is completed. And believes that when the Road is entirely completed, it will increase the business of New York city more than four fold.—*Ports. Journal.*

Wearing Flannels. — As the genial sunshine of spring advances, those accustomed to wearing flannel under garments are too much disposed to lay them suddenly aside. This is an error of great magnitude. Keep them on till the east wind is no longer elaborated; till the flowers are blooming in the fields, and a uniform atmospheric temperature is established. A multitude, annually, are hurried to an early grave, in the very meridian of life, in consequence of not understanding, or by neglecting, this simple though important advice.

Chinese Proclamation. — The following is a proclamation of one of the Emperors of China, when he arrived at the age of three score and ten : —

"I will, that one child or relation of every man aged 70, be exempted from road work and military service, in order that an old man may always have somebody to wait upon him. I give to every man aged 80, one piece of silk, a pound of cotton, ten bushels of rice, and ten pounds of meat. The old men from eighty to one hundred must receive the double of this ; but those of one hundred I must be acquainted with myself, and scatter upon them with my own hands, the blessings I intend them."

The Rail Road Fire. — A correspondent of the Providence Journal gives the following account of a late accident on the Amboy Rail Road, by which a baggage car was destroyed : — "But an instant elapsed before the gentlemen surrounded the car and commenced pulling the trunks, band boxes, &c. from the devouring element ; — some were got out partially injured, while others were partially, or nearly consumed ; and the ground was literally strewed with the half consumed fragments from the ladies' and gentlemen's wardrobes. Then was a moment to cause the heart to sicken and to arouse the sympathy of man, at beholding the many sad visages of the females, depicted with distress. Says one, "I have lost every thing." Says another, holding the fragment of a once splendid dress, "here is all that remains," and so on. Never was there a greater variety, in so short a space of time, exposed to the gaze of man, — it was a complete museum : — gentlemen's, ladies' and children's clothing of every variety and quality, partly consumed — gold watches picked up here and there, bank bills, specie, jewels, toys, &c. The largest portion of the most valuable was picked up by the claimants, and the balance was gathered in one mass and brought to the boat at South Amboy, there to be separated, if it were possible so to do. One lady blonging to New York, is said to have lost not less than $2500, for one item, six shawls, purchased for herself and friends, said to have cost 300 dollars each. The extent of this loss cannot as yet be ascertained. It is probable that it will prove to be not less than $10,000."

Trial of Matthias.—The New York Gazette says : The trial of Matthias charged with the murder of Elisha Pearson, was concluded at White Plains on Saturday, and resulted in a verdict of acquittal. He was subsequently tried for an assault on his daughter, convicted, and sentenced to an imprisonment of three months. He was also sentenced to one month's additional imprisonment, for contempt of court.

Those who have read the evidence in the first case will no doubt be astonished at his acquittal. In four months this dangerous impostor will again be at large, and God only knows to what extreme he may carry his infernal purposes.

Matthias has lately, among other barefaced acts, issued a decree from his cell, commanding all those persons connected with agriculture to 'go and lay by their ploughs, their harrows, and their seedlips ; for as I live and as the Lord liveth there shall be no more spring upon earth, until I, Matthias, the twelfth and last of the Apostles of the Lord, am delivered from this bondage.' He also prophecied that if he was found guilty, a woe and a lamentation would come upon the place of his conviction and White Plains shall be destroyed by an earthquake, and not a soul of its population left to tell the tale of its annihilation!

The Judge, after pronouncing the sentence upon Matthias, addressed him as follows : —

We now tell you that the times for practising these foolish impositions are past. — The Court is satisfied that you are an impostor, and that you do not believe in your own doctrines. We advise you, therefore, when you come out of jail to shave off your beard, lay aside your peculiar dress and go to work like an honest man."

Forest Trees.—North America has 140 species which reach 30 feet high, but France has only 30 of the same magnitude.

Curious Pledge.—At the Paisley police court, a man was recently brought up and fined for ill-using his wife, and as he had no money, he was locked up. After he had remained in confinement for some time, he offered to leave his arm in pledge for the amount of the fine. This having been agreed to, he unscrewed his arm and walked off in high glee.

Halibut again.—We fancy our distant readers will begin to think by and by that we have lately contracted a fondness for telling rather large *fish* stories ; nevertheless, we will give them one more short one in addition to what we said a few weeks ago about the immense quantities of halibut which our fishermen brought in immediately after a severe easterly storm in March. We were told a day or two since by a dealer in fish at the Spring-market that within the last two or three months nineteen hundred fresh halibut, weighing on an average about sixty pounds each, had been taken and brought into market, making an aggregate of *one hundred and fourteen thousand pounds*, or more than fifty tons. Which retailed at 2 to 4 cts. per pound brought the nett sum of about $4,000. Can as much be said of any other place in the United States ? — or, in other words, can any editor in the country tell a fish story equal to this ?

Portsmouth Journal.

Interesting to Butchers. — The Essex Gazette, a Temperance Journal of the first water, has the following remarks in relation to the 'consumption' of animal food. — They will interest that numerous and useful class of the community called "butchers," and their particular friends the "beast eaters." Every rational man must be satisfied, from the remarks of the editor of the Essex Gazete, that the world has been in a bad way for some centuries. But "*let the past be forgiven.*" Let us stick to a vegetable diet : —

"In hot countries they loathe the sight of meat. During our own 'dog days,' it requires a good appetite to eat it. The sooner we cease to be beast eaters the better. Let every one who wishes in earnest to promote health, economy, virtue and peace, totally abstain from meat. There is no middle course. No man deserves any credit as a *temperance* man, who sacrifices beasts, birds and fish to gratify his thirst of blood. Let the past be forgiven — we sinned without ; but when all the facts are brought before the public, there will be no excuse for carnivoracity."

Hereafter let us hear no more complaints from our New York brethren, like the one which here follows.

High Prices. — If our fellow citizens in the country have any bowels of compassian, we pray them to send us something to eat. Every body here has both pockets full of money, — but it is to little purpose, if we must pay 18d a pound for a decent piece of beef to roast, or possibly, as a great act of condescension, be allowed to take it at 15d. Mutton chops are 12 1-2 to 15 cents, and other things much in the same proportion.

"What's the matter?" said a stranger to a crowd that had surrounded a black fellow, for the purpose of carrying him on board of a whaling ship, "Matter?—matter enough," exclaimed the delinquent. "Pressing a poor negro to get oil."

SILK. — We learn from the Burlington Free Press, that there has been produced this year in Mansfield, Conn., silk to the amount of over $120.000. The county of Windham, Conn., produces five tons of raw silk annually, valued at $500,000, and if reeled, would be worth double that sum.

NOTICE TO MARINERS.

Collector's Office,
District of Portland and Falmouth, }
Portland April 8, 1835. }

The Light House Towers at Pond Island and Pemaquid Point, in the State of Maine, being about to be rebuilt ; — Notice is hereby given, that the Light will be extinguished on Pond Island, on the first day of May next; and at Pemaquid Point, on the first day of June next. Notice will hereafter be given, when the Light Houses will again be lighted. JOHN CHANDLER.
Collector, and Superintendent of Light }
Houses in Maine. }

TO CORRESPONDENTS.

We offer our thanks to our Cumberland friend for his letter of the 25th inst. As an old Methodist himself, he animadverts freely upon the course of the Wesleyan Journal in relation to us, and relates, in offset to the slang of that print against the characters of Universalist clergymen, some facts within his own knowledge of a grossly immoral character against certain Methodist ministers — particularly one in his own neighborhood. But the case is too bad for publication. Indeed, we do not suppose our correspondent intended to furnish an article for the type.

"A LADY" is again received. Her contributions are always acceptable.

☞ Appointment.

The EDITOR has an appointment to preach next Sunday in Pittston.

TO OWNERS OF LOGS IN THE KENNEBEC RIVER OR ITS TRIBUTARIES.

AT the late session of the Maine Legislature an Act was passed establishing a Corporation by the title of the '*Kennebec Log Driving Company.*' The object for which this Company was incorporated is to drive from the Forks to the Booms in Gardiner, or such intermediate place as the owners may wish, the logs and other timber which may yearly be put into the Kennebec river by the members of the Corporation.

The Act provides that the officers of the Corporation shall be a Moderator, Clerk, Treasurer, and five Directors to be chosen annually. The Directors appoint a Master Driver and have the general direction of all the business pertaining to driving the River and apportioning the expenses upon the several owners. All logs in said River not marked, usually denominated "prize logs," are made the property of the Corporation. The expenses of driving the logs are to be equally assessed upon the logs of each member in proportion to the quantity driven to the place of destination. It is made the duty of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement under oath of the number of feet board measure, of his logs intended to be drove down the river, and also of the marks put on said logs. And also a like statement of the number of feet actually driven to the places of destination. The Act provides that the first meeting should be holden in Gardiner on the 27th March inst., and agreeably to that provision a meeting was then and there held and the Corporation organized. — The Act of Incorporation accepted — a code of By-laws adopted, and the officers for the ensuing year were chosen. Parker Sheldon of Gardiner was elected *Moderator ;* Daniel Nutting of Gardiner, *Clerk;* Hiram Stevens of Pittston, *Treasurer;* and David Scribner, of Topsham, Geo. W. King of Portland, Henry Bowman of Gardiner, Josiah H. Hobbs of Waterville and Samuel Weston of Milburn, *Directors.*

By the provisions of the By-laws any owner of logs or other timber in Kennebec River or its tributaries, may become a member of the Corporation, by leaving a written request to that effect with the Clerk of the Corporation, and may at any time withdraw from the Corporation by leaving a like request with the Clerk, and previously paying all debts and assessments due from him to the Corporation.

Printed copies of the Act of Incorporation and of the By-laws may be had on application to the Clerk of the Company.

All persons desirous of becoming members and thus availing themselves of the benefits of the Act, are respectfully requested to leave their names with the Clerk, together with a description of their respective mark or marks, as soon as conveniently may be, as it is essential that speedy arrangements should be made for driving.

By a vote of the Corporation, the Moderator was directed to prepare and publish the foregoing notice.

P. SHELDON, *Moderator.*

Gardiner, March 28th, 1835.

[For the Christian Intelligencer.]

TO L—— O——.

The stately oak in majesty
To heaven upreared its head;
The fatal tempest came, passed on,
And left it with the dead.

All other blasts had vainly raged
'Gainst its firm solid form,
Its vigor and its beauty yet
Had outlived every storm.

Along the earth it prostrate lies,
Of grace and grandeur shorn,
Upon the fertile verdant plain
That it did once adorn.

Surrounding daughters of the grove
In sighing sorrow bend,
And shed their late and early tears
Around their earliest friend.

So, Lucia, thou dost mourn for one
Most tenderly beloved,
Who guardian, protector, guide,
And friend had ever proved.

No care, no tender vigilance,
No soothing aid, no art,
Could stay death's cold and icy hand,
And warm the chilling heart.

The heart that ever blessed, that beat
With secret joy to see
The artless gladsome laugh, and tones
Of childhood sweet and free.

Nought could avail; for death will fix
His seal upon each brow;
All pass his portals, and must be
As does thy father now.

Worth, piety, affection aimed
Their virtues to impart,
Nor will death's cautious step e'er steal
The image from thy heart.

Thy grief is holy, tho' it pierce
Thy bosom's inmost core,
And he who shared thy filial love
Will know it here no more.

For well I know what 'tis to stand
Beside a grave most dear,
For this, do I presume to give
A sympathetic tear.

We mourn — 'tis well, for nature bids
The crystal streams to flow;
For the full bursting heart's relief,
Down sorrow's cheek of woe.

We mourn — but not as those, whose faith
Sees not a blissful shore,
Where parted ones will meet, and join
In union evermore;

A ransomed world, whose tears are wiped
By Love's own pitying hand,
With songs of joy, and harps of praise,
In his blest presence stand.

Altho' inscrutable and dark
His holy will may be,
'Tis mercy still, and to his arms
For refuge we will flee.

For more than parent's fondest love
Upon us he bestows;
'Neath that all-glowing canopy
Let our sick hearts repose.

We'll trust his care, he'll guide us while
Upon the earth we stay,
And lead us to those friends, whom death
Resistless swept away.

Lucia, farewell! may Heaven's smile
Around thy pathway shine,
Its favor's and its blessings, rich
And bountiful be thine.

There be thy trust when earth shall fade
Before thy raptured eye,
And faith directs to mansions in
Thy Father's house on high. A LADY.

DESULTORY THOUGHTS ON PRAYER.

BY S. STREETER.

Many suppose that universalists think very lightly of prayer; that they treat it, if not with entire neglect, with great indifference. This is a mistake. They consider it a high christian privilege and duty. They think of it, speak of it, and attend to it with the greatest respect and solemnity. The prevailing opinion had its origin in a gross misapprehension of our views and feelings with regard to this subject. In the present article I propose to offer a few remarks upon the duty of prayer, with special reference to that of our Lord, recorded in the seventeenth chapter of St. John's gospel.

By this portion of the inspired volume we are furnished with a standing specimen of that part of the Saviour's devotions which consisted in prayer. In this department of duty in his public, religious life, as in many others, the Redeemer left christians in all ages and countries an example, that they should follow his steps. Not, as I understand the matter, an example which they may or may not follow, as interest, or caprice, or pleasure may seem to dictate for the time being, but one which they are solemnly bound to follow, and that not in a verbal manner merely, but in the spirit and with the motives which influence the great Pattern in his devout and earnest supplications to heaven. As I have already remarked, it is no less the duty, than the privilege of christians to pray, to ask of their Father in heaven, for themselves and for their fellow-beings, grace to help them in all time of need, and to do this without wrath or doubting.

Indeed every real christian will pray. There never was, and there never will be a prayerless follower of Christ. But every real christian is his follower. It is his meat and his drink to copy his Master's examples, to tread carefully in his steps. Then, of course, there never can be a real christian who is at the same time prayerless. The case is not even a supposable one. Its existence is a moral impossibility, because men are no further real christians, than they are real practical imitators of Christ, their master. It may be remarked also, that to pray in faith, in the language of Paul, "without wrath or doubting," is the peculiar privilege of real christians. Is not this a fact, and an unquestionable one? Can any except christians pray in this manner? They certainly cannot. Other men, I admit, may pray. They often do this.

Again: a Mahometan, or even a pagan can pray. It is a service which they frequently perform, and with great earnestness and sincerity; but from the very nature and circumstances of the religious systems in which they respectively believe, numberless doubts must mingle with their prayers, and not a few malevolent feelings rankle in their hearts. Not so, however, with the enlightened follower of Jesus. Genuine christianity makes such sublime and glorious disclosures respecting God and his government, Christ and his gospel, man and his destination, as removes every doubt from his mind, every unfriendly and violent passion from his soul.

But I am digressing from the direct object of the present communication. In treating on the subject of prayer, with special reference to the specimen furnished by our Lord in the seventeenth chapter of St. John's gospel, it will be my first business to rescue it from a popular and very gross misconstruction. Whether by inadvertence or design, I shall not attempt to decide; but it is certain, that the leading aim of our Master in this notable prayer, has been very generally misunderstood and perverted. In particular, the phrases, "I pray not for the world, but for them which thou hast given me," have been egregiously misapprehended. They have been made to "limit the Holy one of Israel," to set bounds to the number of those who were the subjects of the Savior's prayers; and from this circumstance it has been inferred and confidently asserted, that some sinners do not come within the pale of Christ's mission, and consequently their condition must be hopeless, absolutely irremediable.

Hence, many Christians, when they pray, are exceedingly cautious and guarded in their expressions. They take great pains to surround themselves by a suitable number of qualifying terms, lest they should exceed the proper bounds with respect to the number for whom they may consistently invoke the Divine mercy and aid. They ask God to "bless all who are the subjects of prayer;" "to pour out his spirit upon all those who are still in a salvable state;" "to have mercy on all for whom they are in duty bound to pray." These, and many other expressions which fall from the lips of religious people, proceed from the apprehension that a part of mankind are not subjects of prayer, are not within the limits of the saving power of Christ; and that even christians are not to include them among the number for whom they send up their supplications to the throne of God!!

But, kind reader, are these things so? Does the scripture before us, or any other part of the inspired writings, afford premises from which these conclusions can be fairly drawn? If you will examine the subject with suitable care and candor, you will find it is believed, that it does not. The example of the great Teacher certainly gives no countenance to them. His commands and those of his apostles are expressly in opposition to them. Paul solemnly enjoins it upon christians to "pray for all men, lifting up holy hands without wrath and without doubting." But did Paul in this instance, exceed the boundary marked out for him by the example of his Master? No he did not; he faithfully followed it. The seventeenth chapter of John, which has so often been quoted with triumph by limitarians, as containing irrefragable proof of their views, does not exclude any class of sinners from a share in the mercy of God, and the salvation of Christ. On the other hand, it expressly includes all as subjects of them. In this notable prayer, the Divine Teacher embraces three distinct classes of men, and offers his petition for them separately. His prayer is characterized, as all verbal and public prayers should be, by order and method. As was perfectly natural and proper, his attention was first turned towards his apostles and the public teachers of his religion. These he bore up, in the fervency of his supplications, to the throne of his Father and theirs. On these he said, "I pray for them, not for the world, but for them thou hast given me." They were given to him to be his companions in tribulations, and the public disseminators and defenders of his doctrine in the world. Their condition and office, and labors, and responsibilities were peculiar to themselves; and they of course needed peculiar aid and assistance such as were suited to their station in the church. Hence, the expression, "I pray for them, I pray not for the world."

The populace at large did not need the same favors which the apostle did, and therefore the Saviour did not include them in this particular department of his invocation; and in this he conducted with obvious discretion and propriety.

Why should he ask his Father to confer upon those in the private walks of life the favors which were needed by the public teachers of religion only? Surely he ought not, and it is a proof of his wisdom and regard for propriety that he did not. How absurd to infer from this circumstance that there were some for whom he did not pray at all. Nothing can be wider from the truth. The preachers were not all for whom Jesus interceded at the throne of grace.— There was a second class consisting of all believers in christianity. In the twentieth verse he says, "neither pray I for these alone, but for them also which shall believe in me through thy word." The common people were not included in this petition, neither were the public ministers of religion. Private christians stood in need of peculiar blessings, such as were appropriate to no other class of the community, and these special and peculiar blessings Jesus prayed his Father to bestow upon them, and upon them exclusively.

Having moved his suit for the preachers and those who should believe the gospel through their exertions, the divine Teacher proceeded to a third class, embracing the world at large, the great mass of unbelievers throughout the earth. See verses 21 – 23. "That the world may believe that thou hast sent me." "That the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me." Does not the Redeemer here embrace all who were not included in the first and second sections, of his prayer? He certainly does. It is a fact which cannot be successfully controverted. The preachers of the gospel, the believers of it, and the world, must include the race of man without any exceptions; and for all these Jesus prayed, and for aught that appears, with equal sincerity and earnestness. He fervently prayed that the world, all those who were in the gall of bitterness and the bonds of iniquity," might be brought to repentance and reformation, that they might believe in him and know him, as the promised Messiah and Savior of the world. Now to believe in Christ and to know him, is the greatest blessing which any man can enjoy. It is salvation — it is life — it is life eternal.

Let no christian, therefore, be partial in his address to the mercy-seat of God, and plead the example of his Master in justification of his conduct. He has left no such example.

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of ISAAC STAPLES, late of Gardiner in the county of Kennebec, mariner, deceased, intestate, and has undertaken that trust by giving bond as the law directs: — All persons, therefore, having demands against the said estate are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

WM. PARTRIDGE, *Adm'r.*
Gardiner, March 10, 1835. 16

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of THOMAS GILLPATRICK late of Gardiner in the county of Kennebec, Esquire, deceased, intestate, and has undertaken that trust by giving bond as the law directs: — All persons therefore, having demands against the said estate, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

WM. PARTRIDGE. *Adm'r.*
Gardiner, April 13, 1835. 16

THE GARDINER SAVINGS INSTITUTION.
Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecesary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as *one dollar* will be received; and when any person's deposits shall amount to *five dollars* they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of *four* per cent. per annum on all deposits of three months standing.

Although only *four per cent.* is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq.,	Hon. George Evans,
Edward Swan, Esq.,	Alfred G. Lithgow, Esq.,
Arthur Berry, Esq.,	Mr. Henry B. Hoskins,
Capt. Enoch Jewett,	Mr. Henry Cowman,
Mr. Richard Clay,	Capt. Jacob Davis,
Rev. Dennis Ryan,	Geo. W. Bachelder, Esq

ANSYL CLARK, *Treasurer,*
H. B. HOSKINS, *Secretary.*
Gardiner, July 3, 1834. 28